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In verse 14, we get the clearest meaning if we translate "In the Mountain of Jehovah he will appear." This is one great lesson of the incident. Jehovah did not appear in theophany for Abraham's relief before Abraham started, nor while he was on the way, but after he had reached the mountain, and proceeded to the last extreme in obeying the command laid upon him. Similar facts were true in the experience of the men who framed the proverb. Jehovah sometimes delays appearing for our relief until we are in the last extremity, in the Mountain of Jehovah. Those who reason that we have in this "Mountain of Jehovah" an allusion to Solomon's temple, and therefore a proof that the book was written after Solomon's time draw a baseless conclusion.

No one should fail to notice that, in the successive incidents from which the lessons are taken the soteriological aspect of the call of Abraham, the thought that he and his seed are to be the channel of God's blessing to all mankind, is constantly kept in the foreground, as the principal doctrine taught in regard to God's relations with men, Gen. XVIII. 18, XXII. 18, etc.

AN EXPOSITION OF ISAIAH LIII. 11, 12.

BY BENJAMIN DOUGLASS,

Chicago, Ill.

The two verses closing this remarkable chapter were spoken by God the Father. The prophet's words in the preceding ten verses show, Godward, the humiliation of the God-man; and the imputation of human sin, equal to an indictment against Him; and manward, a trial of Jesus. A court on earth has tried him on the pretence of treason, and sentenced him to death upon the demand of the people, though judicially declared innocent. A court in heaven seems to be now convened, because of the permitted execution of this death sentence, and because great results, *REACHING THROUGH ETERNITY*, are to issue in benefit to man and glory to God; and a compensating reward is promised to the God-man, Sufferer and Mediator. The Judge of this heavenly court renders a decision which is summed up in these two verses.

Paraphrased they may be made to say: Verse 11, Because of the grief of his soul he shall see, in answer to the question, "Who shall declare his generation?" that which you, Isaiah, just now predicted (verse 10), "a seed," which shall "prolong its days," and he shall be satisfied fully and eternally therewith. On his acknowledgment, or confession [with love is implied], of "the multitudes" of this seed, he, the Father, as a judicial verdict, will pronounce it fit and proper to impute the righteousness of his servant to these multitudes, seeing that he himself shall bear their iniquities. Verse 12: Therefore I will apportion to him "on account of these multitudes," "and with numerous ones" [not strong, except as to numbers] shall he divide a spoil, because that he poured out his soul unto death and was numbered with the transgressors; and he bare the sin of many, and for the transgressors he shall make intercession [the verb is properly in the future] as long as there is any need, i. e., through this economy and that of the millennium, until the perfect state beyond comes, when intercession shall be no longer needed. The Tree of Life will be then accessible, and its leaves shall be for the service [not healing] of the nations then existing (Rev. XXII. 2).

The "seed" whose days are to be "prolonged" indefinitely, and which is spoken of as being the Father's "pleasure," and that is to "prosper" in his hand, is not a figurative and spiritual seed, as Alexander says; but is, as we see from other passages, that cleansed, adopted, and endlessly multiplying portion of the race of man, in the flesh, which will follow the advent of the new heavens and new earth. It is the nations of them which are saved (Rev. XXI. 24, 26), with their flow of "offspring" in the new world (Isa. LXV. 23). One thousand years prior to this time the Elect Church, in spiritual bodies, will have been gathered and given to Christ, as his bride. The Church cannot, therefore, be the seed; for its members neither marry nor are given in marriage, nor can they multiply. The Church is something *sui generis*; all things considered, a "petite affaire;" limited as to numbers, and peculiar every way. It is taken out of the passing generations, precedent to the return of the Lord; and its composing members are to be co-heirs and co-kings with Christ. The seed represents the subjects, the endlessly multiplying (Jer. XXXIII. 22) race, over whom the co-kings are to reign in their cleansed state in the New World.

I think that Alexander and Green are wrong in making the personal suffix of *bedha'to* objective, and rendering the word "in the knowledge of him." They think it brings out a truer and better meaning so to render it. I think not. In the solemn crisis here depicted, Jesus' owning and confessing the nations then existing, with their offspring, as his, seeing that he will then assume his second-Adam headship, seems the one essential thing! Moreover, I would always regard the noun-suffixes as designating the genitive case and never the accusative, unless the sense forced it so, which would be very seldom.

Yadha' means, in certain connections, to own, to acknowledge; and the word is rendered by this last expression six times in our English Bible, and this rendering is approved by our best scholars, Keil and Delitzsch and Cheyne among others. "To acknowledge" is a synonym of "to confess." Hence we see a relation which the lexicographers and commentators have overlooked, seemingly, between *yadhak* and *yadha'*. This is plain in Ps. XXXII. 5, where the two verbs follow each other in successive clauses, repeating the same idea, viz., I will "acknowledge" to thee my sin; I will "confess" my transgression.

Jesus has suffered death, (1) for the elect church, as seen in verses 4, 5 and 6 of this chapter, and (2) to procure cleansing and pardon for the perpetual generations of the seed, the two classes which he represented. The first class who (Matt. x. 32) had confessed him before men, he confesses before his Father who is in heaven at his second advent; and a thousand years later on, i. e., on the coming of the new heaven and new earth, he confesses the "multitudes" comprising the second class, the "seed" and their "offspring" with them, Isa. LXV. 23; and the Father then awards them the "cleansing," Joel III. 21, which the imputed righteousness of their, ever after to be, federal head necessitates and warrants. The confession of the first class will be made while he and they are in heaven. The confession of the second class will be made while they are, as they always will be, on the new earth.

Tsadhag means, in the Hiphil form, to declare just. On the expression *yats-diq tsaddiq 'abhdî larabbim*, I would make *tsaddiq* the subject of the verb, *'abhdî* the direct object, and *larabbim*, as the preposition *l* indicates, the indirect. The distinctive accent on *tsaddiq* prevents the union of the same with *'abhdî* as an adjective agreeing with it. I would translate the passage as follows: The right-

eous one [i. e., God the Father, acting as Judge] shall cause my servant [Christ] to be accounted righteousness "for the multitudes" [of the seed]. He is the righteousness of the seed as well as of the elect church. In this 11th verse the two parts of Christ's work for the seed are seen: (1) He bears their iniquities; (2) He will bring them into a state of perfect justification before God.

The twelfth verse: The time for the fulfillment of the promises made in this verse is not yet. It will not be, in its entirety, till the dispensation of the new heavens and the new earth. Meanwhile the millennial dispensation comes in between the close of this economy and the introduction of that final and perfect state. Satan's kingdom must first be destroyed. The God of peace "shall bruise Satan under your feet shortly." Rom. XVI. 20. The recovery of this "whole creation" back to its loyalty to God will be a marvelous achievement; and it is here contemplated as a victor's spoil. God, the Father, will allot a large portion of the universal kingdom to Christ for the use and occupancy of the foregoing "multitudes" with their "numerous" progeny. It will, probably, after a time, embrace all the worlds connected with our solar system. The consideration stated is "because that he poured out his soul unto death," becoming the atonement for sin, and the Saviour of the believing sinner.

Then the "sin" question having been finally settled and "Satan" gone, and "death" abolished, and the "curse" removed, and the glorification of all nature re-effected through the intervention of this One Man, "my servant," so that "old things" shall be forever done away, and "all things be made new," then, it is foretold, that the glory of God shall return and the light of one day shall be as the light of seven days combined; and the heavens shall show forth his righteousness and all the nations shall see his glory. Ps. XCVII. 6. Then, too, as Isaiah says, XLV. 8, the skies shall pour down righteousness, and he, the king himself, shall be known as "Jehovah our Righteousness;" and then and not before, impliedly, the Psalmist says CIV. 31, "Jehovah shall be GLAD in his works," for HIS KINGDOM, which is an impossible thing in such a scene as now exists, WILL HAVE COME.

THE ANTEDILUVIAN CHRONOLOGY.

BY GEORGE DANA BOARDMAN, D. D.,

Philadelphia, Pa.

The chronology of the fifth chapter of Genesis, and indeed of the antediluvian period generally, is a matter, let it be frankly admitted, of considerable uncertainty. The Hebrew, Samaritan, and Septuagint texts differ by centuries. These differences have not been wholly reconciled. Nor is it needful that they should be. It is not three centuries since the Pilgrim Fathers landed on Plymouth Rock. Yet, notwithstanding the abundant contemporary records, it is uncertain whether they landed on the twenty-first or the twenty-second of December. But does any one doubt that they landed, and began the Christian civilization of the New World? Competent chronologists declare that Jesus Christ was born at least four years before the beginning of the era we call the Christian. Does that alter the blessed fact that the Son of God has really been born into the world, and so become the author of eternal salvation to all them that obey him?